

stated plainly. As far as the termination of crucifixion in history, the author indicates that the practice fell into disuse during the time of Constantine, when crucifixion was replaced by hanging (p. 29). But we know that crucifixions were carried out as late as the beginning of the nineteenth century in certain non-Christian countries of the Far East (*Encyclopaedia Judaica*, 5: 1134-1135). Therefore one would like to know whether this was a revival of a cruel ancient punishment, or whether the practice had never really died out completely.

One more criticism should be made. The bibliography is rather sketchy and misses some important works that deal with the subject of crucifixion. The author even fails to list several articles from which he presents quotations in the text, such as those of F. Cumont (p. 9, n. 20) and N. Haas (p. 32, n. 25).

The reader can see from this review that the small book of Hengel contains much that is commendable and helpful, but that it certainly does not exhaustively treat the subject of crucifixion in which every NT student should be interested.

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Hutchison, William R. *The Modernist Impulse in American Protestantism*. Cambridge, Mass.: Harvard University Press, 1976. x + 347 pp. \$15.00.

Filling a major gap in the history of American theology, this volume argues that modernism was an apologetic movement within liberal Christianity that sought to break down the traditional distinction between religion and culture and emphasized modernity. To establish this thesis William R. Hutchison, who teaches American religious history at Harvard University, traces modernist thought from its Unitarian beginnings in the 1820s to its decline in the 1930s. The Unitarian quest for cultural sources of religious affirmation first pioneered the modernist synthesis during the four decades prior to the Civil War. Then in evangelicalism, Horace Bushnell and David Swing during the 1860s and 1870s revised doctrine within the context of modern thought. From this groundwork the "New Theologians"—Newman Smyth, Charles A. Briggs, and Theodore Munger—attempted in various ways to integrate science and theology. By the turn of the century, modernism was a discernible and influential movement that emphasized the immanence of God in the natural and cultural order while also seeking to preserve Christianity's uniqueness. Discussing this latter problem primarily within the context of mission, William Newton Clarke and George Angier Gordon argued that Christianity's singularity lay in its ethical superiority.

As the movement achieved influence, however, it experienced doubts regarding the validity of the idea of progress and the possibility of deriving theological data from modern culture. World War I only confirmed the questioning expressed by such people as George Burman Foster and William Wallace Fenn. While modernism was disintegrating internally, the 1920s brought attacks from fundamentalism and humanism, both of which argued that liberalism was not Christianity. By the end of the 1920s the term "modernism" had fallen into disuse; but liberalism, represented by Harry Emerson Fosdick, although unwilling to reinstate the distance between God and man urged by Karl Barth, no longer looked to human progress to explain God's nature. Hutchison concludes that adaptationism and the sense of divine immanence remain a vital theological heritage, though carried on more soberly by such theologians as Harvey Cox and Langdon Gilkey.

As this brief summary indicates, Hutchison has chosen a "history of ideas" methodology. Interested in the developing concept of modernity, he draws upon the formal thought of major figures as it appears in sermons, articles, books, and reviews.

In the process he explicates important texts and traces the intellectual biographies of several individuals. These biographical sketches give the reader a sense of the seriousness with which these men took their theological task.

The resulting analysis of modernism as an intellectual movement is both exhaustive and careful, qualities that will make it the standard work on the subject. The volume, however, lacks conceptual rigor, for Hutchison does not clearly distinguish modernism from liberalism in general, and in fact often uses the terms interchangeably. Kenneth Caughen refers to evangelical and modernist liberals in his *Impact of American Religious Liberalism* (1962), but it appears that he and Hutchison are not always agreed on who is a modernist. William Adams Brown, for instance, appears as a modernist in the present work and as an evangelical liberal in the earlier one. Greater conceptual clarity would enable the reader better to understand and thereby evaluate Hutchison's study.

Potential readers should also know that Hutchison views modernism more sympathetically than do its neo-orthodox and fundamentalist critics. Particularly apparent in the epilogue, this attitude enables the author to close on an optimistic note that not all will share.

Nevertheless, this volume is a major work that will interest both historians and theologians. Indeed, as a guide to the primary literature of the modernists, Hutchison's book is indispensable to anyone seriously concerned with the relationship of Christianity to contemporary culture.

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Jaroš, Karl, and Deckert, Brigitte, *Studien zur Sichem-Area*. Orbis Biblicus et Orientalis, Vol. 11a. Freiburg (Schweiz): Universitätsverlag, 1977. 81 pp; 23 figs. 1 map.

This book is to serve as a companion volume to the first-named author's *Sichem*, reviewed in *AUSS* 16 (1978): 350-352. It is a useful study on the ecology and occupational density of the whole Shechem area during the various periods of history—from Chalcolithic times to the Crusaders. This study was spawned by Jaroš's participation in the surface exploration of Khirbet Janun, 9 km. southeast of Shechem—the possible site of Janoam mentioned in Merneptah's Israel Stele—carried out in 1976 by members of the "Deutsches Evangelisches Institut für die Altertumswissenschaft des Heiligen Landes."

Jaroš and Deckert bring together the archaeological history of 48 sites, all lying within a radius of 12 km. from Shechem. For some of these sites, such as Shechem itself, the information has been obtained through the results of excavations; for other sites, it came from literary sources or the collection of surface pottery and the study of other visible archaeological remains carried out by a number of investigators, among whom the team directed by E. F. Campbell, Jr., deserves special mention (*BASOR* 190 [1968]: 19-41).

Studies of this type, which deal with a geographically limited area, can be extremely instructive and can supplement the results of archaeological excavations conducted at selected sites. This fact has been demonstrated, e.g., by the surface investigations in which the Andrews University Heshbon Expedition has been engaged around Heshbon (see *AUSS* 13 [1975]: 217-223; 14 [1976]: 119-126; 16 [1978]: 201-222).

The book under review ends with three excursuses: The first is a brief historical sketch of the Samaritans under Jews, Romans, Christians, and Moslems; the second is